

# *The Brooklyn Jewish Center Review*

LOUIS D. BRANDEIS—Statistical  
Idealist

THE JEW UNDER SOVIET RULE

HERETIC HERMANN  
HEIJERMANS

THE DEATH OF MARIAMNE

THE BIBLE AND ITS CRITICS

JEWISH EVENTS IN REVIEW

OCTOBER

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# BROOKLYN JEWISH CENTER REVIEW

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## THE DEATH of MEIR DIZENGOFF

**M**EIR DIZENGOFF, the mayor of Tel Aviv is no more among the living.

Gone is the grand old man of the all Jewish city, known to everyone who had any contact with modern Eretz Israel. Jewry, the world over, is mourning this great loss, yet nowhere is the sense of loss so poignantly felt as in the city he founded and in the entire Yishuv whose triumphs he shared and whose battles he fought until his last breath.

Dizengoff was among the first Chovevei Zion who came to Eretz Israel. He was instrumental in the first glass factory established by Rothschild, and had his hand in many an enterprise for the benefit of the old-new homeland. But, his life work and his crowning achievement was the hundred percent Jewish city of Tel Aviv, whose second name will henceforth rightly be "the city of Meir," even as Jerusalem is sometimes called in the Bible 'the city of David'.

Tel Aviv is not merely a city. To the Jew it serves as the gateway to a new home and future. It spells the rebirth of the Jewish nation and represents the realization of an age-old dream. Dizengoff was not only its mayor and first citizen but the ideal of Jewish citizenship. He was primarily a man of action, a veritable fountain of creative power in everything pertaining to the commercial and industrial development of the city and the country. Yet his deeper self was stamped by the mark of culture. He was the true Jewish *Talmid Chochem*, to whom nothing is really important unless it is permeated with higher values. And so we saw Tel Aviv developing both materially and spiritually. He found a fine art museum with his own money, and presented it with his personal collections and works of art that he got together from near and far by tireless solicitation.

Though a business man by occupa-

tion and a centrist in general and Jewish politics, his heart was with the masses and their growing needs, hence his open rebukes to the ultra conservatives of his own group. During the last elections to the city council he severed his connections with his former colleagues and preferred to run independently on his own, Dizengoff, ticket. He became thus the undisputable head of all factions, the labor and the ultra leftists included.

His life was fruitful and beneficent, and in dying he commanded us to live forever in the light of the continuous growth and progress of Zionism.

—Mordecai Halevi

## PRIDE IN A FINE INSTITUTION

**M**A NISHTANO . . . ? What's the difference and why the Center Academy? What is there about this school which arouses so much enthusiasm in the comparatively small group of parents, educators and outsiders who really know the school?

For one thing, it is a healthy place for the Jewish child—physically and mentally. Physically, it has the use of the magnificent building of the Center plus the annex, and the grounds and the two roofs for outdoor play.

But even more valuable is the mental and spiritual health. Our Jewish children are growing up in a sorry world. Mud is flung at us from all sides. It is not a new experience in our history. Yet through it all, in other times, the Jew with sure knowledge of the courage and dignity of his past and faith in his future, has held his head high. The Jew who has no knowledge of his heritage is subject to the same discrimination and persecution as the one with such knowledge. The difference is how he takes it. Without knowledge of his past, he is hurt, surprised and humiliated at being hurt, negative and helpless. With solid grounding in the course

of his people past and present, he is an integrated personality, part of a group, and can plan to parry a blow.

That is what the Center Academy gives to the young entrusted to its care—knowledge of the Jewish heritage, in addition to and in correlation with a full general course in all elementary school subjects, so that they go forth into the public high schools well prepared, and with an inner sureness.

How is the Jewish work correlated with the other work? Let us illustrate. Music is a simple example: the children sing folk and classic songs of all nationalities, and Hebrew songs of old and new Palestine. In third grade, when they take up primitive life in New York, and Indian lore and customs, they also study the life of the ancient Hebrews in the desert during the Hebrew hour for the day. When the program calls for a study of medieval history, it includes Jewish life in Spain and the golden age of Jewish literature of the period under the Moors. In the higher grades they study contemporary times, current tendencies in Jewry, and important world movements.

Of course, the festivals and holidays, American and Jewish, are grand opportunities for creative work on the part of the children. They compose songs, write plays and act them, paint scenery. Visit the school at any time and you will find a humming, busy, happy, cooperative and creating community of children actually living the knowledge which they are absorbing.

Here at last is a school from which emerges a child with poise and background to face the world as American and Jew.

But the school is all too small for its mission. Too few are the children who benefit by its excellencies. Surely there are hundreds of Jewish parents who seek just this type of school and who are not aware that it is here at hand. Where are they and how shall we reach them?

—Emily M. Rosenstein

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# THE JEW UNDER SOVIET RULE

*The following is a transcription of an extemporaneous lecture delivered at the Brooklyn Jewish Center by Rabbi Bokser, who recently returned from a visit to Russia.*

By RABBI BEN ZION BOKSER

THE Jew has fared very well in the Soviet Union, particularly when one compares his lot with that of the Jew in Poland or the other Central European countries. If you study the life of the Jew in these countries you cannot but feel that in Russia the Jewish position is tremendously better. There is no anti-Semitism in the U. S. S. R. By that we do not mean that every Russian gentile loves the Jew. That of course would be a grotesque exaggeration. But any manifestations of race hatred is a crime against the state, because the state is built on the proposition that all races are equal, and any individual who manifests race hatred is thereby guilty of subversive activities. The entire apparatus of the state, all the educational instruments which Russia has in its power (the state controls the press, the theatre, the radio, in short every instrument through which public opinion is molded) is coordinated to eradicate race hatred. Right after the Russian Revolution there was a phonographic record made of Lenin's speech against anti-Semitism. The result of it all is that the Russians can say with pride: "Well, as you know, in Russia we have no Jewish question".

I met a Jew in a Kiev Synagogue who illustrated for me the reality of this statement. He told the story of two Jews in a factory who were discussing a third Jew. "What can you expect of a Jew?" one of them said. A gentile girl, hearing this, broke in: "Comrade, don't you know that it is counter-revolutionary to have anti-Semitic tendencies?" You cannot be a good Communist if you permit yourself to say such things about the Jewish people. The Jews are good com-

rades'. The Jew then had to apologize."

There are records of former Czarist officials who had incited race hatred. These were always brought to trial when discovered, given prison sentences and often discharged from their positions. The government is serious in its efforts to eradicate race prejudice. In Russia there are only Soviet citizens, good and bad, and all good citizens are welcome in the life of the country.

You can certainly see what a difference this approach to the Jew has made in his life. You can feel that the Jew is an equal. Jews have entered every phase of public life. As a matter of fact, one can travel through Russia quite comfortably speaking only Yiddish. I was on a train going from Moscow to Kiev when I met a Jewish officer who was attached to the Ministry of the Interior. He spoke to me quite freely in Yiddish. I was visiting the old winter palace of the Czar in Leningrad. There was a Jew sitting on one of the chairs on which the Czar must have sat. He felt quite at home. I asked him if he had ever dreamed he could walk around in the palace so freely and he answered: "When did we expect to be allowed in Leningrad at all?" His son was there too. He was a teacher in one of the Yiddish schools, and also a reserve officer during the summer months.

I had the same experience in a children's village in Leningrad. This is a little park built for youngsters, and is fenced off to prevent adults from entering. I wanted to talk to the children and addressed them in Yiddish across the fence. At once a crowd of Jewish children came over. One of the boys explained to the teacher that I was a visitor from America interested in the group and I was permitted to enter.

In the old days the Jews in Russia were essentially petty-bourgeoisie. After the revolution there were adjustments to be made. Those who were left to enjoy the new order were the workers and peasants. The Jew suffered most under these new changes. But at the present time all occupations are open to the Jews — the professions, heavy industry, farming. Russia has even set aside a vast tract of land, Biro-Bidjan, where the Jews are given every

encouragement to create for themselves an autonomous Jewish republic.

Of course if one comes to Russia with the American standard of living in mind one will find much that is crude. Some of the most elementary things we are accustomed to in the United States can't be had there. The housing situation is terrible. But compared with Jewish conditions in Poland Russia is a veritable paradise.

What is the situation of Judaism in Soviet Russia? Theoretically you have in the framework of the Soviet state the possibilities for the cultivation of a free Jewish life. Most democratic countries are based on a territorial nationality. This makes out of the state a melting pot in which all "foreign" elements have to remake themselves in the image of the dominant majority. This is largely the conception in our democratic countries. They will grant you that you may remain a Jew religiously but nationally the price that is paid for equality is assimilation.

In Russia you have a totally different conception of the state. Instead of a territorial nationalism you have the conception of the state as a federation of culturally and nationally autonomous groups. Russia does not want a melting pot. Instead it has developed the thesis that it is possible for all her national minorities to preserve their national and cultural identity as long as they are socialist in character. They have been given full freedom. You see signs in different languages throughout the country. These languages are spoken officially.

Under such circumstances you have the basis for a fine Jewish life. In large measure it exists. There are Jewish schools and I spent something like \$50 for text books in the Yiddish language used in these institutions. Books on mathematics, sciences, and all other text books are written in Yiddish.

There are also Yiddish courts. I visited one and heard the judge, an old member of the Bund, conduct the trial entirely in Yiddish. He had two co-judges who also spoke Yiddish. The chief judge admonished a lawyer when he began an argument in Russian.

Judaism, in its real sense, is nevertheless in danger of dying in the So-

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# LOUIS D. BRANDEIS – Statistical Idealist

ON THE OCCASION OF HIS EIGHTIETH BIRTHDAY, NOVEMBER 13

By WILLIAM I. SIEGEL

LOUIS DEMBITZ BRANDEIS in his career of more than half a century as lawyer and judge must frequently have looked with impatience, however characteristically benign and well-concealed, upon the allegorical conception of Justice. The blindfolded, ample, female figure which in stone and in bronze has immemorially been the corporeal symbol of Justice is the direct antithesis of that method of thinking, pleading and adjudicating by which Brandeis has been so distinctively marked off from the generality of contemporary advocates and judges. True it is that the sightlessness of Justice has been designed to picture it's (or her) impartiality. Actually, of course, blindness here is necessarily complete, and must hide equally the identity of the litigant and the facts of the litigation.

In complete contrast, Brandeis always insisted on a full understanding of relevant facts as the indispensable element in the true administration of justice. One of his famous dissenting opinions contains this expression of his *ratio decidendi*: "The judgment should be based upon a consideration of relevant facts, actual or possible—*Ex facto jus oritur*. That ancient rule must prevail in order that we may have a system of living law". (Adams v. Turner). So also he has written: "The logic of words should yield to the logic of realities". (Di Santo v. Pennsylvania).

From his earliest days of maturity this insistence upon (of another subject it might be called a passion for) facts oriented the development of his legal and civic point of view. Graduation from Harvard Law School (as admittedly its most brilliant student) brought him in the penultimate decade of the 19th century into professional life among an American people suffering from an economic self-hypnosis.

The country's inexhaustible natural resources furnished material for the structures of great industrial organizations. Need for expanding credit facilitated the establishment by banks and financial trusts of an apparently invulnerable hegemony. The interplay of such industrial and financial interests

fostered interlocking directorates and resultant monopoly. An unending stream of immigration insured the requisite supply of patient human labor on which this machine poised itself. The translation of the pioneering spirit from the physical frontier, finally attained, into the market place, the factory and the counting house created the now-legendary captains of industry and finance whose manipulations set into motion those stratifications of wealth and opportunity which we are only now fully realizing and attacking.

In all this vast panorama of action and reaction every theory save one seemed reasonable; every industrial practice except one was permitted; every class save only one procured advantages. This same era which in its social aspects has with a delightful aptness been named the "Mauve Decade" in its industrial and economic practices earned a grimmer title more fitting to the actual realities of warfare.

The class excepted from the generous distribution of national wealth was the laboring class. The theory omitted from the standard ideology of the day was that the labor of human beings in one form or another is the crucible in which national wealth is created. The one industrial practice hardly even conceived of, much less initiated, was the practice of industrial justice. A conception of labor as something other

and social plane of the country so low. "The Jungle" of Upton Sinclair was a fictional canvas of a deplorable reality.

Such a condition factually expresses a philosophy—one first propounded in the Biblical question "Am I my brother's Keeper?". In sober revolt against the prevailing philosophy, both because of a reasoned recognition of its futility as a standard of human conduct and because of ancient currents of Hebrew morality forming the essentials of his character, Brandeis became an actor in this drama of the ensuing decades. Inevitably he became a member, and early emerged as a leader, of the group of men and ideas which must be termed; now as well as then, the hope in America of decent and civilized social relationships.

Here, in short space, only a summary statement is possible of the actual fields in which this service was rendered.

Most immediately necessary in any programme of reform was the strengthening of Labor: Brandeis (at a time when his clientele included many large, and corporate, employers of labor) vigorously championed the growth and power of unions. In public forum and in legal brief he forcefully expressed the economic and legal arguments which steadily freed labor from the restrictions of the common-law doctrine of conspiracy and in resultant

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***"He Became A Leader of the Group of Men and Ideas Which Must Be Termed, Now As Well As Then, The Hope In America of Decent and Civilized Social Relationships".***

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than a commodity to be purchased as cheaply as possible—as a dignified and co-equal element with capital in the unity of Industry: this, except among a fractional minority, was heterodoxy and anathema to the actual as well as the titular rulers of the country. Protest, of course, there was. Preachers of Brotherly Love, the Golden Rule and the Decalogue were not silent. Action embodying these lovely principles was, however, practically nil. In no other epoch of our history since the outlawing of slavery was the industrial

judicial decisions and legislative enactments legalized the strike, picketing the other essential union methods. In all this, he had the manner and method of the statistician because of a compelling integrity of intellect; but the aim was that of an idealist. Better than any commentator can, his own words show the synthesis: "The social justice for which we are striving is an incident of our democracy—perhaps its finest expression — but it rests upon democracy, which implies the rule by

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the people. And therefore, the end for which we must strive is the attainment of rule by the people, and that involves industrial democracy as well as political democracy. That means that the problems of a trade should not longer be the problems of the employer alone. The problems of his business, and it is not the employers' business alone, are the problems of all in it".

In the forms of price and rates, the great industrial monopolies were exorbitantly taxing the American people. Brandeis attacked the prices and the rates, not alone as evils in themselves; he attacked the economic inutility of the structures. And again his method omitted the passion of resentment and stressed the sober logic of reason and principle. Shipping rates, freight costs, gas bills and carfares; these homely facts were to him, and were shown by him to be, first, facts and then and beyond that illustrative of underlying laws of societal organization. His credo was that a great monopoly is evil because of its power over others and equally evil because of its waste and inefficiency.

This matter of the forms of social structure is a cardinal point in any evaluation of Brandeis' work. Political philosophies only express in terms of government men's economic *weltanschauung*. The Tory and the Liberal both use party tenets to word their instincts and reactions as individuals to the bread-and-butter facts of property relations. We have become accustomed to the increasing power and accelerated progress into power of the dogmas of Communism and Fascism as they stand clothed in political authoritarianism. Actually, and behind the person of the Dictator and the mass of the Proletariat is the economic absorption of the individual into the economic supremacy of the State. Brandeis stood always apart from the extremists of the Right and the Left. The basic idea of his position has been the necessity (and the practicability) of what for convenience sake we call Capitalism as permitting the least restrained scope of individual ability and effort in the creation of total national wealth.

By no means, however, was Brandeis enamoured of that system. One may plagiarize from that likeable satire which some years ago amused us and say that he has been not only Capitalism's best friend but its severest critic. He recognized that the word is but another name for—a description of—the processes whereby wealth is crea-

ted and also of the channels through which it is distributed. It has been the province of Brandeis in the last half century to graph and chart those perversions of Capitalism which have simultaneously stifled the creation of wealth and clogged its distribution. Clearly he recognized that men care but little for abstractions, but care much about the results to *them* of practices. Revolutions *occur* because of incidents: Evolutions *grow* out of processes. The counsel of his work has been *festinate lente*; and to save, rather than to destroy Capitalism and to rid it of its excrescences, has been the aim of his work.

In this endeavor he was, like all prophets, a generation and more ahead of his day. Decades of bitter debate were to elapse before old-age pensions, cheaper insurance, unemployment security, industrial cooperation, shorter hours and higher wages passed out of the realm of the utopian into accepted codes of industrial relations. The race has not been entirely to the swift in thought, nor the battle wholly to the strong in spirit, for both the race and the battle must for long be carried on. Yet this, at least, has been permanently established: that at long last the principle of these reforms has become current in the coin of social intercourse, and the debate is as to detail mainly. To Brandeis as much as to any—and more than to most—of the champions of change and progress is due the fundamental reversal of emphasis.

Democratic government frequently justifies itself in terms of personal incident. A dramatic example was Brandeis' elevation to the Supreme Court. The totality of the forces opposed in 1916 to his nomination by President Wilson was tremendous. In a very real sense the opposition represented a marshalling of power by every conservative and reactionary element in the country against liberal movements which they hated — which, moreover, they feared and which they knew were personified by him. Seldom in our history have ideas been so completely identified with a personality. The President recognized this, and in pressing for confirmation by the Senate, beautifully described his appointee when he wrote: "He is a friend of the just and a lover of the right; and he knows more than how to talk about the right; he knows how to set it forward in the face of its enemies".

It is not possible to exaggerate the consequence of Brandeis' judicial la-

bor, beginning as they did with the national problems generated by the World War and continuing through twenty of the most kaleidoscopic years of our country's life. From their vast number, only instances can even be touched upon here.

Freedom of speech is the breath of life to a democracy. It is, indeed, the touchstone by which we test the very existence of democracy. Inequalities cannot ever be totally eradicated; but where speech is free they, and all evils of government, may be minimized. Out of the clash of opinion comes truth. The restrictions imposed by the real or imagined necessities of defense impinged even upon this freedom and these rights which for one hundred and fifty years had been the cardinal article of the American credo. Justice Brandeis, with his friend and early mentor, Justice Holmes, strove against the assault of legislation born of war-time hysteria. They failed; but they failed so splendidly that history will be likely to record the influence of their minority dissents rather than the judgment of the majority. "Those who won our independence by revolution were not cowards. They did not fear political change. They did not exalt order at the cost of liberty". In these and kindred words, the Justice joined the past and, it is to be hoped, the future of America concerning a vital article of its creed.

There are many fields of the Law where the statement of the law is in reality the creation of policy. These concern what Justice Brandeis has termed "The delicate adjustment of conflicting claims of the Federal Government and the state". They concern also the rights of individual citizens in relation to both the State and Federal Government. They deal with vital, if prosaic, questions of taxation. They may, indeed, be summed up as being the totality of problems which men face in the always-difficult attempt to retain to the greatest possible degree personal freedom and yet to surrender just enough of that freedom to the needs of the general welfare. Justice Brandeis, whether writing for the majority or pioneering with the minority has in the most fundamental sense given stimulus, direction and form to the future outlines of American policy.

Jews as Americans and as Jews are proud of Mr. Justice Brandeis. Jews as Jews are rightly grateful to Louis

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# HERETIC HERMANN HEIJERMANS

By DR. MARK SOLITERMAN

**H**ERMANN HEIJERMANS was a Western Jew. He belonged to a country which for centuries knew neither of Jewish pogroms nor of officially sponsored Jew baiting. Holland, his native land, gave to the Jews the greatest liberty that a Christian state could offer to them. This makes an analysis of Heijermans' thinking particularly interesting.

If the Jewish writers of his type and period in Eastern Europe could place much hope in the removal of the Jewish disabilities, he had no such illusion. In spite of his Dutch culture and his socialism, he realized that there was also a specific problem of Jewish existence besides the eternal problems of human life. He believed he understood the causes of the specific Jewish misery and he presented them in his works rather grotesquely and with the assurance of a fanatic.

He was a fanatic and an unrelenting fighter for what he believed to be true. He belonged to the realistic school in literature. For him art for art's sake had no meaning; he understood art as a sermon in ethics. If an audience left the theatre without a lesson, the play had no value. He created the Dutch drama and gained fame for it. Many of his plays were often produced in all the leading theatres of Europe.

He was born in Rotterdam in 1864. His father, a journalist, wanted him to be a merchant. He bluntly refused and left his home penniless to become a writer. This dislike of business he expressed in his works. He was a leader of the socialist youth and belonged to the heroic period of the West European socialism when the most humanitarian of the younger people, and many of the finest minds and noblest men, joined the movement. For him, like for other socialist Jews of his generation, the problems of Jewish life were only a side issue and he believed they would adjust themselves with the realization of socialism. In the vast perspective which cosmopolitanism or internationalism opened to mankind, there was no *raison d'être* for a Jewish people. Their religion was socialism.

Hermann Heijermans is known to the general reader for his great dramas of the Dutch life. He described the Jewish life in short stories under the

*"When Heijermans Died in 1924 the Jewish Press Reported His Death in only a few Lines. A People Remembers Those who Have Lived or Died For It."*

*nom de plume* of Falkland, in a novel and in dramas.

His field of observation is limited, as it is confined to the small Jewish community in Holland. He often repeats himself in his writings, but as a Western Jewish writer he has one original feature. He conceives the problem of Jewish life as that of a people, whereas Western Jewish writers usually treat it as a problem of individuals. As powerful as his talent is, his characters are not objectively treated. He is biased and not in sympathy with his realistic Jewish characters and their outlook on life, whether he describes a rich or a poor Jew, a rogue or a rabbi. In compensation, he creates ideal characters who are not living beings, but the loud speakers for his criticism. It is more useful, considering Heijermans' conception of art, to study his ideas more than his literary technique and forms. In the novel *The Diamond City* the ideal character is a Jewish worker, Eleazar, who went through the hard experience of emigration to America. He returned home after he had recovered from an illness in a Brooklyn hospital, and almost from his first step after he came back to his native city it is felt that he is hostile to his community. Seeing the Jewish diamond dealers discussing business on the exchange, he promises himself that they will hear from him. The poor Jew in rags who is eking out a living from shoe-shining is for him "contemptible in his submissiveness", the miserable, shabby vegetable man evokes from him "the same feeling of horror", the plump, well-to-do Jewess who passes him on the street calls forth his disgust, and so on. Neither has he any better feelings towards the Jews as a mass or towards Judaism.

"He realized and felt it painfully, acutely,—that deadly struggle of an old people between these narrow walls, a people who endured and let themselves be endured, who were too slavish, too pitifully degenerated to be able to tear off their lascivious, greedy eyes from the dirt of the earth. . . . Shame, shame,

shame! Descendents deserving to be damned. Shame had to come over everything which was called Israel, because of their clinging to a stubborn persuasion; it had to come through their worm-eaten, obsolete Testament, which exhales a poisonous breath like a morass. . . ."

" . . . He clearly realized that he must hate this degenerated Jewish people who were dying away without vital power in the narrowness of the decayed old dreamy houses, those people who were only a shadow of the former great strong-minded people".

Heijermans loses all restraint when he talks of the Jewish religion. He is looking for an "inspired and divinely lucky" giant who could break the tables of the law. The idea of God is: "the Jewish God who is a miserable production of man, a tyrant, a droll blusterer, with his curse and threats from the Deuteronomy".

*The Diamond City* from which these quotations are taken, is a picture of Jewish life in the slums of Amsterdam. It is a miserable life, steeped in degrading filth. Nevertheless Heijermans exaggerates his realism. He is not satisfied until he leaves his reader with a feeling of nausea.

The living conditions of the Jewish poor—workers and petty traders—in this city are appalling. Animals would be expected to perish under such conditions, but human beings survive, continuing to vegetate and to rot. The sordid, inexpressible misery has killed all the human dignity in these people. Their feelings have become dulled, they have no desire for revolt. Poverty and disease are corroding their social life to the core. Family life is ruined, children and parents live in promiscuity; morality is at a low ebb. The children are decimated and disfigured by disease. Their young souls are old and their only pleasure is mischief. In this social rot "children were brought into the world, children who were condemned to exist, on whom the masters and rabbis spent their pity once a week".

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This in a city where a whole Jewish population is polishing diamonds for the rich of the entire world.

One should think that for a socialist like Eleazar, who is Heijermans' spokesman, the fault would be with the capitalist system. But although Eleazar is against the employers and actually helps the Jewish diamond workers organize a strike against the rich dealers, he finds the evil in Judaism and the fault in the Jews themselves.

To begin with, the Jews are wrong not to intermarry with other races. For him this is something like incest. He promises to himself never to marry a Jewish girl, because "throughout century upon century did this race hold itself isolated through its own stock and faith. For centuries did it trample upon the simplest laws of nature, for centuries these people multiplied within their own family, so that a full grown-up body in the Jewish midst was an exception. This poor choice for propagation, always a Jew with a Jewess, filled the streets with embittered ugly people. This race was in its greatest part nervously degenerated, affected with morbid sexual impulses. The Jews did not drink, and yet produced proportionately more mental defectives. These bred again a new generation of blind and degenerated. . .

Then the Jews keep to their dietary laws, "prescribed by a limited religion", and avoid eating with Christians. "All this surely deserves hate, violent hate".

No, not the Jewish Messiah will help. Were it not for the real Messiah—socialism—there would be only murder and arson.

Eleazar hates the Jewish religion, the rabbis, and, as a symbolic gesture, he throws the *mezuzah* into the filthy waters of the canal—the only fit place for it. When this desecration moves a friend to call him an anti-Semite, he admits . . . "Yes, I am a splendid, healthy anti-Semite because I despise the Ghetto life. Humanity cannot say a word in favor of such Semitism."

But what about the Gentile world? Is it exempt from criticism, has it no responsibility whatsoever in the plight of the Jewish masses? Eleazar faces this question but he has no courage to attack it frankly. He stutters when he wants to explain facts of persecution brought to his attention by his friends. Heijermans writes for a Gentile audience, and in vain do we search in his works for the same passionate criticism of Gentile sins.

Eleazar himself goes through the unpleasant experience of being abused for no other reason than that of his Jewish descent. On his way home, the crew of a ship, "the robust, good natured, tobacco-chewing, ginger-drinking seawolves" insult him, call him "circumcised *Shmuhl*", and other names and generally humiliate him. When they are kind again, he is for them "the nice little Jew" because of his quietness and gentleness. They do not realize that their intended compliment cuts him like a whip. In his distress he turns his thoughts to Spinoza, whose book lifted him to the heights where there was no place for human dirt. Did not the peasants, with their stupid faces filled with green teeth, pass by Spinoza's house and say: "Here lives the little Jew Spinoza?" Did not the children make fun of him when he walked shyly along the roads? Yes, this happened. "For the first time in his life he was forced to suffer the curse of a race, the silly quarrel of degenerated with degenerated, stupid with stupid, to whom the simplest conception of God was unknown."

As Eleazar leaves the ship and forces himself to say a friendly goodbye, he feels "like a dog licking the master's hands that have struck him."

Heijermans does not realize that it is not an answer to the question to call both persecutor and victim degenerated and stupid. Neither can his idealist, Eleazar, say anything to console a starving Jewish worker, chased by his Christian comrades when he attempts to make a pittance by cleaning snow from the streets; nor has he a manly word for the ailing Jewish peddler, a refugee from the Russo-Polish pogroms, a gentle, law-abiding man whose life had been made a nightmare by persecution. When the sick man insists, with pain and bitterness, that a stray dog is better off among Christians than a Jew, Eleazar can think only of repeating the silly story of Jewish exclusiveness and tries to convince him that there is no difference between the position of a poor Jew and a poor Christian. But the peddler, irritated, retorts: "This does not help me. No difference between a poor Jew and a poor Christian? Nonsense. If a Gentile is miserable, he still has privileges. Would a poor Gentile be insulted in the street? Has somebody the right to call him *Shmuhl*? And hate him wherever one goes. . . ."

In the drama, *The Ghetto*, Heijermans recapitulates the ideas of Eleazar

of *The Diamond City*; but he presents them as a struggle between the young and the old generations. In this form the characters are more clearly delineated and are more life-like. There is also an ideal character, Raphael, who speaks for Heijermans. Raphael is the son of a blind dealer in frippery. He dreams of a united humanity, of beauty, and has a pantheistic conception of the world. His father, Sachel, and aunt, Esther, were subjected to a sordid life. They drag out their gray existence, preserve their settled ideas, love their children and are connected with the universe by their belief in God. The father knows of no ethics in business. His experience tells him that in business either he has to cheat or he will be cheated. He is very religious, but his religion and business tactics do not coincide. Raphael is painfully surprised when he discovers his father's sharp practices. He later tells him that he has lost all respect for him and sympathy with his blindness, and decides to leave the house.

The drama then is woven around Raphael's intention to marry the Christian maid of his father, but the cleavage is much deeper. The son looks beyond the narrow life of his family. He hopes, like all Jewish reformers of his type, to realize his ideal life outside the Jewish community. In a scene with his father, aunt and a rabbi, he tells them that the gates of the ghetto have been demolished, but the trenches are still maintained by Gentile and by Jewish hate. When asked where is this Jewish hate, he repeats almost verbatim the ideas of Eleazar of *The Diamond City*: the chosen people, the kosher food, the racial inbreeding, etc. He has read about a people who were great in power, and won glory in war, but now their's is a dead world, and a cemetery is not a place for the living. He feels the divinity of his time. The idea of God has changed, whereas the spirit the rabbi represents chains the Jewish people and prevents them from stepping forward. He accuses his family and the rabbi of having educated him to believe in the lies of race and faith. He is now neither a Jew or a Christian. His God is the communion of the new society.

Through the intrigues of his family Raphael is prevented from marrying his Christian sweetheart, and she despairs and commits suicide. Raphael leaves for a better world, outside his family and the Jewish community.

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# JEWISH EVENTS IN REVIEW

By LESTER LYONS

(Mr. Lyons' comment on the Palestinian situation was written before news of the calling off of the Arab strike came in—Editor.)

**B**Y treaty with the British government embodying the provisions of the mandate over Palestine, the United States has a direct concern in the fulfillment of Britain's obligations to secure the establishment in Palestine of a national home for the Jewish people. That such treaty may be invoked in the United States Senate for the purpose of having this government formally demand the proper administration of the mandate is indicated by a report of United States Senators Royal S. Copeland, of New York and Warren R. Austin, of Vermont. This report was the result of an unofficial study of conditions in Palestine made by them and Senator Daniel O. Hastings, of Delaware when they were in that country recently.

Pointing to the Arab general strike, "with its horrible record of murders and destructive acts," and observing that Palestine is "in a state of terror," these Senators hold Great Britain "responsible" for "the intolerable state of affairs in Palestine." Their belief is that the treaty "is not being administered in accordance with its letter and spirit" and that our own government "cannot be held blameless until it calls sharply to the attention of Great Britain our feeling that the mandate is not being administered as it should be." They suggest that "we remind Great Britain of its neglected duty and insist upon its performance".

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In Italy, where the Jews are numerically an insignificantly small part of the entire population, no "Jewish problem" may be said to have arisen. Anti-Semitism has been virtually non-existent, the government having manifested a friendly disposition toward the Jews. Lately, however, provocative statements concerning the Jews have appeared in the Italian press.

In the organ of the Fascist Party in Italy the Jews are charged with having "intrigued in a thousand ways to gain posts in the world of Italian finance, economics and schools." While it is admitted that the Jews have always conducted themselves well, that "they

have always paid their debts, obeyed the laws and discharged the duties of war," the accusation is made that "they maintain an attitude which might arouse certain suspicions." The Jews are asked to "demonstrate in some tangible way that they desire to break away from all the rest of the Jews in the world, whose ideal is the triumph of the Jewish internationale," and to furnish "mathematical proof they are first Fascists and then Jews."

If these charges did not seem to bear the stamp of official approval they might be lightly dismissed. From authoritative Italian sources, however, comes the assurance that they in no way represent official opinion.

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From Poland, where the condition of the three and one-half million Jews is indescribably wretched, and where the government itself participates in an anti-Jewish economic boycott, official suggestion has been made to the League of Nations of the "imperious necessity of finding" additional outlets "for the immense reservoir of the Jewish population in Central and Eastern Europe." The Polish delegate declared that Palestine must continue to be the main outlet but that there was a need to supplement it. He stated that "Poland's over-population creates a need for new emigration outlets for the Jewish masses, whose economic structure makes it difficult to integrate them in Poland's contemporary social evolution," and that the government would support such emigration.

The conclusion that this proposition might be anti-Semitic seems to be negated by word from Polish-Jewish circles that they also favor it. Recently, negotiations took place between the leader of the Revisionist Zionist movement, Vladimir Jabotynski, and Polish Foreign Minister Beck with regard to a plan for the settlement of Polish Jews in Palestine at the rate of 75,000 yearly. No definite plan, however, has yet been submitted to the League with respect to finding suitable outlets for the Polish Jews.

In this country a campaign has been instituted to obtain \$500,000 for the settlement of 1000 European Jewish families in the all-Jewish territory of Biro-Bidjan, Eastern Siberia. It was

declared by those in charge of the campaign that steps would be immediately taken to obtain from the Russian government permission to settle a second quota of an additional one thousand families of non-Russian Jews in that area. It is said that remarkable achievements have taken place there during the past few years. Whereas five years ago it was a way-station on the Trans-Siberian railroad, now it is a flourishing city of 16,000 people, with two dailies, two theatres, a radio station and a college of mining and engineering.

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The English criminal libel prosecution mentioned in these columns last month as pending against the editor and the printer of "The Fascist", a violently anti-Semitic newspaper, has since terminated successfully for the Crown. The defendants, who had published an

## 112,000 Less Jews in Germany

Between the beginning of 1933 and July 1, 1936, the Jewish population of Germany decreased from approximately 517,000 persons to about 405,000, according to figures sent by Dr. Michael Traub of Berlin, director of the Palestine Foundation Fund of Germany, to the United Palestine Appeal and made public yesterday by the latter group.

accusation of ritual murder and other propaganda against the Jews, were found guilty on the charges that they had printed and published libelous statements so as to effect a public mischief, and that they had conspired together and with others unknown to print and publish libelous and scandalous statements concerning the Jews. The editor, Arnold Spencer Leese, was sentenced to six months' imprisonment at Old Bailey, and the printer, Walter Whitehead, was fined £20 and ordered imprisoned until the fine was paid.

In passing judgment, Mr. Justice Greaves-Lord said that the defendants' statements "prejudiced the lawful and customary intercourse existing between Jews and non-Jews to the endangerment of peaceful relations". He was "satisfied that nothing can be more mischievous to the public" than the "stuff" circulated by defendants. Lest it be

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thought that the conviction represents the moral and legal sense of merely one individual, the judge, it should be observed that the verdict of guilt was rendered by a jury of the defendants' peers.

This has been regarded as a test case, and the result may be to increase the opportunities for the prosecution and conviction of irresponsible disseminators of scurrilous and vicious anti-Semitic propaganda.

\* \* \*

By appeal to legislative bodies, additional efforts have been made to facilitate the outlawing and punishing of those who spread feelings of ill-will between groups. Thus, signatures are being obtained to a petition to be submitted to the Illinois Legislature asking for legislation penalizing "groups or persons promulgating hatred against any race, creed, or sect within the community." The legislation sought is patterned on a bill introduced last year in the Legislature of New York, and on laws enacted within the near past in New Jersey and elsewhere.

Legislation of this character indubitably has a worthy motive but the implications extend far beyond the purposes in the mind of the sponsors. Intended usually to combat Nazi or Fascist anti-Semitic propaganda, such legislation can also be utilized to stifle defensive discussion or counter-propaganda. Even if wisely applied such laws can become potent instruments for the suppression of the kind of publications or controversies ordinarily regarded as being within the domain of legitimate free speech or a free press. For that reason we find the press asserting that "the safest, as well as the most effective, defense against the perverse anti-Semitic menace is not suppression but exposure for the wretched stuff that it is."

\* \* \*

The Olympics out of the way, Nazi leaders were free at their party congress in Nuremberg last month to display again undisguisedly and unreservedly their feelings toward the Jews. Tinctured by a venom more poisonous than recently employed, their darts were hurled not merely against the helpless and abused Jews in their own country but against Jews throughout the world. Their attacks were a direct affront to those nations with whom they are diplomatically friendly, and where places of high official position are occupied by Jews.

Playing host to a considerable number of anti-Semitic foreigners, including writers for anti-Semitic papers in Europe and America, their notorious Julius Streicher utilized the congress as an opportunity to further his plans for an international, not simply a German, campaign against Jews. Making it clear that he was offering suggestions for the solution of a "world problem", he declared that if an effective solution was to be reached "one must go the bloody path" with respect to the Jews. "To secure the safety of the whole world" he said "they must be exterminated."

In the eyes of the Nazi orators every Jew was a communist and "only Jews could have perpetrated the Bolshevistic cruelties." In their view communism could be destroyed only by the wiping out of Jewry.

That their own official statistics belied their charges was no impediment

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### *15,000 Jews in Biro-Bidjan*

"Of the present population of 50,000 in Biro-Bidjan, 15,000 are Jews. Immigration of Jews there started in 1928, but a planned and controlled settlement began only in 1932, when government authorities took the matter into their hands. The greatest part of the immigrants who came in 1928 left the country, since it was not prepared for their settlement. But, after 1932, hardly any of those who immigrated have left Biro-Bidjan. Many of the settlers have already taken over their families and relatives.

—Adolph Held

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to their fanatical denunciations. Of what importance was it for them to refer to their official figures showing that only one Jew was among the seventy Communist Deputies in the Reichstag in 1930, that among the 81 Communist Deputies in 1933 not a single Jew was included? Of what matter that while only 300,000 German Jews were eligible to vote, 600,000 communist votes had been cast in their election? What difference would it make that only two of the 36 commissars now constituting the Soviet government are Jews, or that a large percentage of the Jews in Russia are tradespeople, members of the class most violently attacked by the Bolsheviks and having the most to lose from communism? Of what consequence the clear statements frequently made by Jewry in connection with communism, statements similar to those made at the very time of the holding of the Nazi congress by the Central Conference of American

Rabbis, which declared: "We are opposed without reservation or equivocation both to the method of Communism and to the regimentation of Fascism"?

If good can come from evil, perhaps the only good thing resulting from the Nazi fulminations and persecutions is the opportunities they afford to responsible self-respecting Gentiles everywhere to spring to the aid of the Jews and to display in clearer relief their manifestations of good-will to the Jews.

Thus, immediately following, and perhaps a consequence of the Nazi Congress, was the convening in Paris of the International Conference against Race Prejudice. Attended by 200 delegates from 20 countries the conference decided to hold a world congress in 1937 to combat anti-Semitism. This organization is sponsored by leading authors, statesmen and other public figures throughout the world, including Roger Baldwin, President of the American Civil Liberties Union, Heinrich Mann and Arnold Zweig, distinguished German novelists, Romain Rolland, Andre Gide, eminent French authors, and Lord Marley of Great Britain.

In this country, simultaneously with the holding of the Nazi congress, President James Bryant Conant of Harvard University took direct issue with the Nazi philosophy of racial distinctions. Greeting 554 representatives of 502 universities throughout the world, including the Hebrew University of Palestine, at the celebration of the 300th anniversary of the founding of Harvard, President Conant declared that "the spirit of man must be held aloft by sturdy hands of every race."

Of the 62 honorary degrees conferred at this celebration 6 were received by Jews noted over the world for their scholarship. These were Dr. Louis Ginzberg, professor of Talmud at the Jewish Theological Seminary of America; Adolph Goldschmidt, former professor of the history of art at the University of Berlin; Charles Gustave Jung, Swiss authority on psychology; Dr. Tullio Levi-Cevita, professor of mathematics at the University of Rome; Dr. Karl Landsteiner of the Rockefeller Institute for Medical Research; and Dr. Otto Warburg of Germany, psychologist.

Dr. Albert Einstein, who had been invited to the celebration, could not attend because of his wife's illness.

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# THE DEATH OF MARIAMNE

By JACOB S. MINKIN

*(The following narrative of the killing of the queen, Mariamne, is taken from Jacob S. Minkin's "Herod," recently published by MacMillan, a biography which vividly recreates the career of the notorious Judean King and probes his complex character. Rabbi Minkin achieved distinction a year ago with his book on Chasidism.)*

WHAT should have been Herod's zenith of power was his deepest misery. No hero ever returned to his country with spoils as rich as his, to find his people, his very household, so sullen and ungrateful. There were no welcoming crowds, no cheering voices, no hands raised in salute, no smiling faces, no city bedecked with gay colors: regret rather than gratitude was the feeling of his countrymen at his home-coming. Faces cold and hard, hearts stony and unmoved were the reward he received for all the benefits he had brought back with him from Cæsar. It is not surprising that embitterment seared his soul, and that, had he a choice in the matter, he would have preferred the pettiest throne to the ancient kingdom of Judea.

Every day fresh miseries kept on multiplying for the king. It came from quarters where he had a right to expect love and understanding. His relations with the queen had been badly shaken. She had much to complain of—jealousy, mistrust, her brother's death, her grandfather's execution, and — the crowning outrage—his design on her life. Mariamne failed to apprehend that, underneath his selfish, savage nature, there was a love for her that was true and deep. All the more tender and genuine was that love because it came from a heart that was conscious of its guilt toward her. His pride, his vanity, his success with Cæsar was longing for expression. He was anxious to recount to her, word for word, all that had transpired between Octavius and himself; how the prince of a petty kingdom had succeeded in outmaneuvering the most powerful Roman; how he had spoken to him as king to king, without quailing; how Cæsar had given him his and, set him by his side, called for wine and addressed him as friend and ally. Herod was proud of his achievement, as any man might be, and was eager to share his happiness with the only person he really loved.

Mariamne pitilessly spurned him. She welcomed him with coldness. After all that had passed, how could she receive him differently? She was too noble a woman to stoop to deceit. She, a true Hasmonean, could not dissemble, not even in the face of danger or death itself. Not the slightest sign of recognition of their former love illumined her face. She had much to remember and had forgotten nothing. She scorned his love instead of encouraging it. She poured out all her grievances against him in a hot, steady stream. She confronted him with her imprisonment in the Alexandrian fortress, with the contemptuous treatment of his sister and mother, and his command to slay her.

Herod was shocked to desperation. He tore his hair, he wrung his hands and howled like a wolf caught in a trap. His wretchedness almost killed him. He was half-suitor, half-king and found himself outraged in both. He was denied Mariamne's lips, her touch, his very company was abomination to her.

Salome saw what was going on in her brother's mind, and took care that his madness should not pass. She darkly hinted at the queen's secret meetings with Sohemus (the queen's chamberlain) and the conversations between them which no one was allowed to overhear. What could those conversations have been if not what the king had feared most? There were no secrets in the royal household where almost every room communicated and every rustle drew a spying glance. Salome did not find it difficult to discover witnesses of these secret meetings and their criminal conversations. The torture was applied to court chamberlains and they confessed under pain everything they knew, and a great deal more. The king, whose mind was now scorched with fury, had Sohemus executed, and with him a number of servants who were suspected of complicity with the queen's chamberlain.

Sohemus' fate would have befallen Mariamne also; but the king could not bring himself to crush the flower that he loved with such passion. But daily wicked Salome was dinning into his ear, "You must kill her." When the king hesitated, when he was terrified

by the very thought of Mariamne's death, Salome confronted him with his wife's alleged indiscretions, with her outrageous attitude to himself, and her arrogant swagger to his, the king's family. Daily, hourly, whenever she was admitted into his presence, was the attack kept up without stop or let up. But still the king hesitated. The man who had shed much blood could not bring himself to stain his hands in the most precious blood of his whole kingdom.

To complete the chain of circumstances which finally sent Mariamne to her doom, Salome devised the most vicious and diabolical scheme of which she was capable. Herod suspected treason in everybody. Everywhere he apprehended daggers aimed at his breast. His capital was strongly fortified; his palace was more of an arsenal than a house; behind every wall he saw an assassin, or, at least, he imagined he saw; and when he went to sleep, he had his servants search under the bed for cutthroats. But death by poison was what the king dreaded most. It was the invisible weapon that spread a terror over his life. How little one can guard himself against it! He knew the subtle effect of the drug, and how unsuspectingly one may fall victim to it. He had seen his father swept away by the deadly power of a drug and he was afraid of a similar fate. Never would he touch his food or drink his wine before his most trusted servants tasted the dishes for the possible presence of poison.

A devilish scheme occurred to Salome. There was no other way of rousing Herod against the queen than by implicating her in a poison plot. His vengeance would then be swift and sure. The king enjoyed his daily glass of wine. Mariamne herself was in the habit of preparing it, and she would either bring it herself or send it by a trusted servant. Salome, however, had the servant bribed and mixed a strong, deadly poison with the wine. When it was taken to the king, and he tasted it, the wine had a strange aromatic savor. It was not like the drink that came daily from the queen's hands. His suspicion was immediately aroused, but before breathing it to anyone, he

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sent for a prisoner condemned to die and had him drink from the contents of the cup. The unfortunate victim had no sooner emptied the glass than he fell to the floor dead.

Attempted assassination of the king was now added to Mariamne's other suspected disloyalties. There was poison in the king's cup. Of this there could be no question. But still deadlier was the poison that was dropped into the king's brain. Herod begged Mariamne to explain, to attempt to vindicate herself, to declare her innocence, to but speak the word and all would be forgiven, for his heart still yearned for her. One word from her would have outweighed all the accusations of Salome. Mariamne, however, stared in confusion but would not speak. The very suspicion of her guilt made her heart cold and stony. She was weary of life, ready to die without fear or regret. To be accused of this, to be spoken of in the same breath with common assassins, was the most painful insult to a daughter of the Maccabees. Every appeal of the king was met by her in sullen silence. Her love was dead; she could not change. She was ready to meet her last hour with courage and determination as became a daughter of the Hasmoneans. She had seen many of her line die upon the scaffold and shrank not from the same fate. The king ordered a trial, but the verdict could be none other than death, for Mariamne still refused to speak and declare her innocence.

The king might have ordered the execution of Mariamne without the benefit of a formal trial. Her guilt was established; the evidence was indisputable and the suspected victim herself made no attempt to disown her guilt. But no such summary punishment could be inflicted upon Mariamne, for she was not only the king's partner on the throne but perhaps the most fondly loved member of Herod's family. Her Maccabean associations were the only bright spot many saw on the throne of the king of Judea. To dispatch her to death like a common criminal would be arousing the anger, possibly rebellion, of his subjects, with consequences Herod dared not contemplate. Despite all that had transpired the king's heart still clung to her. Although fearing her guilt, tempted perhaps by her mother, or her own grievances against him, he nevertheless hoped for her vindication. Although silent now, she might be induced to speak in the presence of her judges. She might then reveal her

story and establish her innocence. It was a desperate hope, the mere shadow of a chance of seeing his queen restored to him, but Herod in his exasperation clung to it. He, therefore, ordered Mariamne to be tried, but she faced her judges even more silent and stony than before. It irked her, it wounded her pride that such suspicion should be attached to her, but she said nothing. She was indifferent to her fate, and was willing, even anxious to die. Under such circumstances, there could be no other sentence than death.

Still, the king wavered. The love for his queen rose before him. He could see her in a thousand forms, her loveliness, her charm, the first ripening of their affection, her children, the fruit of her flesh and their common love. At the very hour of her condemnation his love for her mounted to insuperable passion. To kill her, to turn to clay these clinging arms; to fling to earth these limbs he adored—the very thought terrified him. He refused to pronounce the fatal word. Not from the lips that had kissed her lips could her death sentence pass. Perhaps a miracle would happen that would dispel this nightmare. Mariamne was in prison; there was a continual delivery of the king's messages to her, but never was a word softened by love carried back to him.

In the meantime, the tumult outside the palace was uproarious. The news of the popular prisoner filled the populace of Jerusalem with rebellious fury. They stormed the gates of the palace, and would have broken through the guard that was stationed at the doors were it not that they were repulsed with spears and naked swords. The king was told of what was happening. Sudden danger stung him to madness. "She must die" was the fatal words that was dinned into his ears now not only by Salome, but also by the men who feared the utmost consequences from the anger of the mob. Mariamne's execution, it was argued, would terrify the king's enemies and hold his subjects down. Torn between fright and despair, Herod gave his consent, but in that moment he grew older far beyond his years. It was thus that the most beautiful woman in Judea, the Hasmonean princess, the joy and pride of her people, was led to her execution, a destiny that pursued almost all the members of her ancient line.

Herod had no sooner obeyed his blind impulse and slain Mariamne than days of terrible remorse followed. The flower he had crushed pricked his hand

with its thorn, and the poison went to his brain. He had killed the thing he loved. The executioner's axe quenched the only fire that had warmed his heart and his life was made desolate. After her death, his mad love for his queen was revived, and it gave him no rest. He wept, he shrieked, he tore his hair, and the palace halls resounded with his sighs and groans. The injury he had inflicted upon his queen and the sting of remorse that followed was heightened to madness by the unspeakable misery of his self-inflicted bereavement. His great passion for Mariamne returned with such a storm into his soul this his reason as well as his health was shattered. The lack of reason in his wild behavior suggested some mental malady, perhaps an affection of the brain, which now laid hold on him. He could not conceive Mariamne dead. No man dared to breathe the word of her death to him. He fancied his queen still alive. In his delirium he went through all the motions of his love for her. As though still in the flesh, he held out his arms to her, embraced the shadows, kissed the air, spoke to her, called to her, sent messages to her, gave orders for her to be called to his presence . . .

The palace became the most dismal place in all Judea—a haunted house where ghosts and spirits stalked in the shape of human forms. His servants dreaded to cheer or comfort him. Music and dancing were tried to divert his mind and dispel the gloom that fell upon his house, but they fell upon deaf ears. He, Herod the Terrible, was coddled like a child to keep the reality of his wife's death from his mind. He had hours of quiet, when he moved about with his customary hardness and elegance, but his delirium would soon return. It became difficult to manage the king; he was morose, gloomy and melancholy. His temper was violent and it was difficult to tell where and whom he would strike next. His most intimate friends were not safe, and even his mother and sister trembled in his presence. Only blood would now satisfy him, as though it could wash from his hands the stain of his wife's murder. Jerusalem, his capital, became a city of gallows and scaffolds and the palace a prison where the torture of victims could be heard in the struggle of their agonies. The remorse that befell the king also overtook Salome, that monster-woman of the palace who forged the axe that severed the queen's fair head. Bitterly did she now atone for her deed.



# THE BIBLE AND ITS CRITICS

By LOUIS HAMMER

THE views expressed heretofore present Genesis as a divinely inspired work. But there are also the views of modern Biblical scholars who regard the Scriptures as the work of man. Accordingly, they examine minutely every word and phrase and attempt to show that the Pentateuch is not the work of one author, Moses, the servant of God, but is the composite work of many men of different periods, with a final redaction and canonization.

Here we must be careful to note the attitude of the writer on the subject. In some cases it is actuated by a desire to study the Bible scientifically, to point out literary differences and differences of style and ideal which may shed light on the period of composition and authorship. While we may not entirely agree with the conclusions, yet this type of work is valuable, for it enables us to understand the Bible better.

But, very often, some of these authors are not actuated by motives of pure scholarship. Their object is to discredit the Jew and to point out that his greatest contribution to world's civilization, the Bible, is not his but borrowed from other ancient peoples. Thus they will tell us that the account of creation and cosmogony are to be found in similar works of ancient peoples. The Story of the Flood, they say, is taken from the Babylonians, the legal portions of the Bible are derived from the Code of Hammurabi, and so on. Thus, Wellhausen's work is full of venom against Judaism. He and many other scholars accuse us openly of spiritual larceny. As Carlyle, in one of his anti-Semitic fits, exclaims: "The Jews are always dealing in old clothes spiritual or material." This Higher Criticism, as it is often referred to, is, as Dr. Schechter happily put it, "Higher Anti-Semitism which burns the soul though it leaves the body unhurt." (Seminary Addresses p. 36). We shall attempt to give briefly some of the arguments of Biblical criticism and to see how far their conclusions may be accepted.

The Assyro-Babylonian mythology tells how, before what we call earth or heaven had come into being, there existed a primeval watery chaos, Tiamat, out of which the gods were evolved. To quote:  
"When, in the height, heaven was not yet named,

And the earth beneath did not bear a name,

And the primeval Apsu (the Abyss), their begetter,  
And Chaos (Tiamat), the mother of them both,

Their waters were mingled together,  
Then were created the gods in the midst of heaven."

Apsu, the Abyss, disturbed at finding his domain invaded by the new gods, induced Tiamat and Chaos to join him in contesting their supremacy; he was, however, subdued by the cunning of Ea, and Tiamat, left to carry on the struggle alone, provides herself with a brood of hideous allies. The alarmed gods thereupon appoint Marduk as their champion. With winds and lightnings Marduk advances; he seizes Tiamat in a huge net, and "with his merciless club he crushes her skull". The carcass of the monster he splits into two halves, one of which he fixes on high, to form a firmament supporting the waters above it. In the same grotesque way, the story continues to describe the formation of sun, moon, plants and animals and man. Many moderns feign to believe that this is the source from which Genesis I is taken. But a thorough-going Bible critic like the late Dr. Driver admits, "It is incredible that the monotheistic author of Genesis could have borrowed any detail, however slight, from the polytheistic epic of the conflict of Marduk and Tiamat."

We might also compare the Babylonian account of the Flood and the other stories dealing with primitive history and the result would be the same. We would invariably find these striking differences.

1. In *Genesis* there is a *negation* of *all deities* but *one*. In all other accounts, there is more than one deity. *Judaism* shows a pure conception of *monotheism*, while the *others* are all *polytheistic*.

2. In other accounts we find objects that *oppose* the Will of God. In the Jewish account all objects *obey* the Will of God. No monsters are fought or overthrown, but all forces of nature are plastic and become passive to the Will of God. Sun and moon are merely *time-keepers*, not gods that are worshipped. Heavenly bodies are

demoted and become inanimate objects.

3. The *spiritual element* is *predominant*. God is represented as different from nature just as *personality* is different from the *human body* with which it is associated. God, in *Genesis*, is absolutely independent and not associated with matter. If we believe that the sun is God when we associate God with a physical body. Thus in those ancient systems while there may be an approach to monotheism in that only one god dominates the universe, yet it is not the same kind of monotheism that is presented in *Genesis*, where God is pure Spirit ("And the *spirit* of God hovered" etc.) (1, 2).

But, if for the sake of argument, we concede to the critics that the Scriptures are not original product of the Jew, that we borrowed folk-lore, stories, cosmogonies from other ancient peoples, we could not entirely rob the Jew of his *spiritual genius*. For, while the *raw material* used may have been the same, the *finished product* is *entirely different*. The Jewish Scriptures not only conceive of pure monotheism which the others do not, but from this starting point they create certain moral and spiritual ideals that other ancient peoples did not even approximate. Thus the Bible tells us "This is the book of the generations of man," in which humanity is shown to be descendant from one common ancestor, thereby presenting the conception of the brotherhood of man and the Fatherhood of God. From this idea there grew that Prophetic ideal, "Have we not one Father, has not one God created us?" (Malachi 11, 10). Where, in any of the ancient writings of other peoples, may we find this sublime ideal? Or where else can we find the ideal of Justice and righteousness developed to such a high degree? Yes, in the Code of Hammurabi we may find some laws protecting the nobles, but where do we find the ideal that all human life is sacred and created in the image of God? Where can we find the ideals of universal peace enunciated as beautifully as in Isaiah? It is the Jewish genius which, starting with the raw materials that others used, separated the wheat

(Continued on next Page)



from the chaff, drew out the pure gold and discarded the dross. The others were not able to employ the refining process. This great genius of the Jew asserted itself also in the later development of his religion. The process of spiritualization was continued by the Rabbis of the Talmud and ordinary actions of life were spiritualized into inspiring religious ceremonial. The drinking of a glass of wine which to others was but a means of indulging the appetites, to the Jew became *Kiddush* or *Havdalah*. So, too, the Sabbath to the Babylonians was not, as among the Jewish people, a day of physical rest and spiritual recreation. It was rather a day of *ill omen* on which all kinds of misfortune might befall man unless he appeased the angry gods. So, too, in the story of the Flood, as believed by the Babylonians, one man is saved because he happens to be a favorite, but not because he is a righteous man, who merits divine consideration. The principle of justice, as we have indicated previously, is the guiding principle in the relations between God and man.

So much for this type of criticism which we term Higher Criticism.

As for the other type of criticism, which analyses the text, the language, the style, the terminology etc. and on these bases concludes that the Bible is not the work of Moses but of a number of later authors, we cannot enter into extended discussion, but we shall try to give a few of the salient arguments.

These critics tell us that Chapter 1 of Genesis was not written by the same author as Chapter 11. To substantiate this argument they point out that; 1. The same event is doubly recorded, 2. the language, and frequently the representation as well, vary in different sections. Thus the account of the creation of man is recorded differently in chapter one and in chapter two. The order is different also in Chapter 11, being: a) man, b) vegetation, c) animals, d) women. In chapter one the order is as follows: a) vegetation, b) animals, c) man. There are also differences of style. In chapter 1, the style is unornate, measured, precise and particular. Phrases frequently recur. "It was evening," "it was morning, etc." "And the Lord saw that it was good" etc. The actions of God are described in chapter two with some fulness and picturesqueness of detail. The style is freer and more varied. Instead of simply "speaking" or "creating" as in chapter one, He

fashions, breathes into man the breath of life. He *plants, places, takes, sets, brings, closes up, builds, etc.*, and even *walks* in the Garden (111,8). The recurring phrases are less marked and not the same as those in one. These critics also point out that in the account of the Flood, there are certain divergencies. In one case Noah is told to take seven of each kind. In another, only two. The duration of the Flood is also contrastingly represented, and there is a difference in the name of God used. Whereas in chapter one the name for God is *Elohim*, in the second chapter the term used is *Yazveh Elohim*, (the Lord God). Finally, we may note that in the first story of creation, the author leads up to the institution of the Sabbath which suggests an interest and perhaps even an enthusiasm for ritual and religious ceremonial. From this the critics conclude that chapter one and other passages displaying the same peculiarities of language and style belong to a Priestly Code or the Elohist narrative, while chapter two and the parts corresponding to it are designated as the Jehovistic or Yahwistic narrative.

While these arguments seem to be persuasive and indicative of a composite work, yet many Biblical scholars do not accept these conclusions. They explain away some of these contradictions. Thus chapter two is regarded by them not as a new account of creation but as supplementary to chapter one. In chapter one there is casual mention of the fact that among the things created by the Almighty, was also man. But in chapter two the subject is elaborated and we are given the *exact* account of how man and woman were created. This detailed history introduces the next chapter, which speaks of the origin of sin. The differences in the flood story may also be accounted for, by the fact that when the Bible states that Noah was told to take two of each kind this relates to the unclean animals those which could not be used for food or sacrifices.

But even assuming that these Bible critics are right in their theory that the Bible is the composite work of many authors, this would not invalidate or detract from the greatness of the Bible, for its value is *inherent* and *intrinsic*, and not derived from external form and literary style. It might, perhaps, take away the Divine authority from the Bible and make its laws no more binding upon us than the law of other nations that are *man-made*, but this would in no way eliminate the

loftiness and sublimity of the ideals there presented.

Higher Biblical Criticism for a time threatened to eclipse the Old Testament and take away the universal reverence in which it was held. In their scientific zeal the "Higher Critics" seemed to have overturned what was once regarded as fundamental dogmas. In its first stages the work seemed only destructive. The very foundation of faith seemed to be shaking. As one author puts it, "Sinai appeared to be enveloped in a fog, instead of the effulgence of the divine glory". Moses seemed to become a vague, unreal figure on the distant horizon of history. David's voice only faintly echoed through the Psalter, and the noblest messages of prophet, sage and psalmist were anonymous".

But in recent years we have come to realize that Biblical Criticism is not destructive but very constructive. Its studies have shed new light on the Old Testament and have given us a better understanding not only of its form but content as well. Through it we have come to appreciate its literary beauty, its naturalness, its dignity and its majestic authority. Due to it the old vagueness and mystery have in part disappeared, and instead it is found to contain a thousand vital living messages for to-day. Through it all God speaks with a new clearness and authority.

## An All Year Around Campaign



THE Membership Committee of the Center is always "on the job" enrolling new members in the institution.

THERE is no special season for campaigning for members.

ONE may join at any time during the year and begin to enjoy all the facilities of the building and privileges of membership from the time of joining.

ENROLL now as a member of one of the finest and most active Jewish institutions in the country.

THE rates are moderate:—

\$50.00 per year per family  
(includes husband, wife and children up to 21 years of age)

\$37.50 per year for Unmarried Members

\$25.00 per year for Girls



# A New Book That Reveals The Soul Of Palestine

A Review by DR. ISRAEL H. LEVINTHAL

**B**OOKS by the dozen have been written in all languages describing in minute detail various aspects of the new Jewish life in the new Eretz Israel. But very few of these have so caught the Soul of this new life as has a gifted young woman named Dorothy Ruth Kahn in her recently published book, "Spring Up, O Well."\*

This writer is not interested in figures or in calculations, but in life, life as she actually finds it in the old Jerusalem and in the new Tel Aviv; in the old established settlements and in the newly fashioned *Kevutzot*. She herself writes: "I know little of Zionism. The history, the politics, the number of factories, schools and institutions which the Jews have established in Palestine, I leave that to one who can darken the canvas with a bolder brush. But once I saw the face of a Chalutz (pioneer) consumed by a prophetic fire when he pronounced "Moledet" (homeland) on the desolate hill of Tel Chai. And once I thought I heard, under the stuccato tapping of a rivet in Tel Aviv, the ecstatic gasp of conception and the agonizing groan of birth. I know little of Zionism. But I saw a Chalutz. I heard a rivet. And thus I caught sight of the sea!"

The book itself represents one of the miracles of the Palestine renaissance. For Miss Kahn was raised and reared in a family altogether assimilated into the non-Jewish world in America. Her sister was married in an Episcopal Church. She herself recalls a love affair with a Christian youth. There was nothing in her upbringing to give her any attachment to Jewish life. As she herself strikingly observes: "I was conscious of not being a Gentile before I was conscious of being a Jew." But Palestine achieves the miraculous. Visiting the land, she is caught by the winds of the new life. She suddenly finds herself, and Jewish life becomes for her full of meaning, beauty and love. On every page of this remarkable book one senses this extraordinary appreciation of all that is happening in the new land.

The writer makes Palestine live before your very eyes, and succeeds in holding you entranced while she unfolds the entire panorama before you.

The reader is enraptured by the story, just as he would be were he fortunate enough to behold this life with his own eyes.

And the style of the book seems to be in consonance with the vibrant scene that she describes. Listen to her description of her early youth, as far as Jewish education is concerned: "The Sunday School of an ultra-reformed Temple and more of the patchwork quilt. Assimilated teachers giving assimilated children just enough instruction to disturb their well-ordered assimilation and no defence with which to meet possible questioning of that assimilation by the outside world." How well she describes the years 1925-1926 in American Jewish life: "Men

coining money with one hand and thumbing their noses at reason with the other."

Here is a book that this reviewer would make compulsory reading for every Zionist, for every Hadassahite — young and old — because it will give them the happy feeling of knowing that they are working for a cause worth while. And this reviewer would like to see all Jews, even the most indifferent, glance at some of its pages, because he is certain that once they read a few lines they will be caught by its charm and not rest content until they read to the last line.

\* "Spring Up, O Well", by Dorothy Ruth Kahn. With an introduction by Henry W. Nevins. Henry Holt and Co., New York.

## CENTER LIBRARY TO OPEN SHORTLY

We are happy to announce that the Center Library is scheduled to open shortly for public use. The library, which is situated on the third floor of our building, contains a large number of books of Jewish interest in Hebrew, English and Yiddish. In addition there are many copies of the books which were included in the notorious bonfire sponsored by the present German government on May 10, 1933. This library of Nazi-banned books was inaugurated in our building on December 22, 1934 at a dinner which was attended by Prof. Albert Einstein and other notables.

The Library Committee, headed by Rabbi Louis Hammer, will welcome the cooperation of members of the Center who are in a position to volunteer their services in promoting the interests of this department. The committee also appeals for donations of books to be included in the library. These may be contributed in memory of some beloved member of the family or to mark a happy event in the life of any of our members and friends. You may communicate with Rabbi Levinthal, Rabbi Hammer or our Administrative Director, Mr. Joseph Goldberg.

## — ANNOUNCING A MONSTER BENEFIT CONCERT —

Arranged by the

**BROOKLYN JEWISH CENTER**

at the

**METROPOLITAN  
OPERA HOUSE**

— Sunday Evening, March 14, 1937 —

Reserve the Date!

— Watch For Further Details —

This concert will be held to raise funds for the Center and obviate the necessity of arranging the usual Bazaar conducted annually by our Sisterhood.

# BROOKLYN JEWISH CENTER ACTIVITIES

## LATE FRIDAY NIGHT SERVICES TO BEGIN OCTOBER 30th

Our late Friday night lecture and musical services, which has become such a popular part in the work of our institution, will be resumed for this season on Friday evening, October 30, at 8:30 o'clock sharp.

Rabbi Levinthal is happy to announce that at this service we shall have a report of the first World Jewish Congress that recently took place in Geneva, Switzerland, by men who attended the Congress and were active in its deliberations. Mr. Abraham Goldberg, the well-known publicist and orator and Mr. Louis J. Gribetz of our own ranks who attended the Congress representing the Brooklyn Jewish community will be the speakers and will give us their impressions of the significance of this historic meeting.

We feel confident that many of the members and their families will attend. Rabbi Levinthal will preside at the Services and Rev. Kantor will lead in congregational singing.

## NATHALIA CRANE, AMERICAN POETESS, TO SPEAK AT CENTER FORUM, NOVEMBER 2nd

At our Forum on Monday evening, November 2nd, we shall have with us Miss Nathalia Crane, the famous Brooklyn poetess, whose book of verse "The Janitor's Boy" published at the age of nine caused considerable stir in the literary world of this country.

Her lecture is entitled "The Province of Poetry", following which she will recite several selections from her own poetry. Miss Crane is the author of six books of poetry among them "Lava Lane", "Swear by the Night", "Venus Invisable", etc. She has recently published two books of prose, "An Alien from Heaven" and "The Sunken Garden".

Admission will be free to members of the Center and 25 cents to non-members.

## THIS SEASON'S COURSE LECTURES

Under the joint auspices of the Forum and Education Committee and the W. P. A. Adult Program of the Board of Education, a number of course lectures will be delivered in our building throughout the season.

The first series will deal with the problems of psychology. This course will be given in our dining room on Wednesday evenings beginning with the first Wednesday in November. Another class, in Public Speaking, will meet in the Social Room on Wednesday, November 4th, at 8:30 o'clock and on Wednesday evenings thereafter.

In addition, the Center is arranging course lectures to be given every Wednesday afternoon throughout the season. The first group of lectures will deal with the problems of child psychology. The opening lecture of the course will be delivered on Wednesday, November 4th. Admission to all these courses and classes will be free to members as well as non-members.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS COMMENCES FOURTH SEASON

The fourth season of our Institute of Jewish Studies for Adults opened with a special convocation of students on Monday evening, October 5th. An interesting address on "Jews and Judaism in Soviet Russia" was delivered by Rabbi Ben Zion Bokser, rabbi of the Jewish Center in Forest Hills. The Institute will continue the classes given last year and in addition a course will be offered on Modern Palestine by Mr. M. Revusky, foreign editor of the Jewish Morning Journal and author of the notable book "Jews in Palestine".

The following is a complete schedule of the courses, the hours and days on which they are given and the teachers in charge: Tuesday Nights at 8 o'clock.—Religion by Rabbi Isidore Meyer; Talmud A by Dr. Michael Higger. Tuesday Nights at 9 o'clock—Jewish History by Rabbi Meyer; Talmud B by Dr. Higger; History of Jewish Literature—Mr. Cyrus Levinthal. Wednesdays at 8 P. M.—Mr. Revusky will give the course on Modern Palestine. Thursdays at 8 P. M.—Hebrew C by Miss Irene Busch; Hebrew D—Mr. Benjamin Hirsh and Mr. Mordecai Halevi; The Bible as Literature by Mr. Louis Gribetz. Thursdays at 9 P. M.—Hebrew A—Miss Betty Ungar and Mrs. Serbin-Beder. Hebrew B—Miss Lillie Rubee; Hebrew E—Mr. Emanuel Edelstein.

## HEBREW SCHOOL MAKES NOTABLE PROGRESS

We are happy to report to our readers that the afternoon Hebrew School of our Center started this year with a most successful enrollment. We have a larger registration of pupils this year than we have had for the past five or six years. In fact there is an increase of more than thirty per cent on the enrollment last year. There is a keen interest being displayed by the children of this community in the work of our school and if this progress continues we shall have a registration of which we shall have a right to be proud.

The school is now arranging a large assembly of all children in the school, which will be held once a month; the first assembly to take place on Sunday morning, November 1st when Rabbi Levinthal will address the children. Several of the classes will render interesting programs.

With the return of Mr. Halevi to the staff, the school is now able to have more classes and thus take better care of every pupil in our school.

## IMPORTANT INNOVATION AT SABBATH MORNING SERVICES

On the first Sabbath morning after the holiday season, Rabbi Levinthal announced an interesting innovation for the services on Sabbath morning. At the conclusion of the services before the congregation joins in the singing of En Kelohenu, Rabbi Levinthal will select one of the beautiful prayers from the service and translate it into English.

Now that we have a uniform prayer book for our service, the worshippers will find it very advantageous to have a different prayer translated into the English language on each Sabbath and thus become more familiar with the beautiful meaning of the Hebrew words.

## THANKSGIVING DINNER

The Social and Entertainment Committee has arranged for a special Thanksgiving Dinner to be served in our restaurant on Thursday, November 26th, from noon to five p. m. A full course turkey dinner will be served on that day at \$1.25 per person. Early reservations are advised.



### SUNDAY SCHOOL OPENS WITH LARGE ENROLLMENT

The Sunday School of our Center began immediately after Rosh Hashonah and we are pleased to report that this year we had an increase in our teaching staff because of the increase in the school enrollment. We now have eleven classes. The school is divided into a primary department which gives special attention to the younger children and secondary department which takes care of the grown-up children.

Rabbi Levinthal is happy to announce that many of the new teachers are former graduates of our own Hebrew School and Academy which shows the fine results that our Hebrew education has produced. Rabbi Levinthal has appointed as the head instructor of our Sunday School Mr. Gerson Chertoff, a student of the Jewish Theological Seminary who is a graduate of the Teacher's Institute of the Yeshivah Rabbi Isaac Elchanon of New York and who has just returned from Palestine after spending a year studying in the Hebrew University in Jerusalem. The following is a list of our classes and teachers: Kindergarten—Miss Toby Bronstein; 1st Primary—Mr. Lawrence Stark; 2nd Primary—Mr. Harold Jaffe. In the Secondary Department: 1st Grade—Mr. Irwin Lowenfeld; 2nd Grade—Miss Doris Feinberg; 3rd Grade—Miss Evelyn Feinberg; 4th Grade—Mr. Irvin Rubin; 6th Grade—Mr. Gerson Chertoff. Rapid Advance Department: 1st Grade—Miss Roslyn Kramer; 2nd Grade—Miss Gertrude Aaronson. Consecration Class—Mrs. Helen Levinthal Sukloff.

### HAVE YOUR SUNDAY DINNERS AT THE CENTER

The restaurant of the Center is open on Sundays throughout the season from noon to 5 p. m. We urge our members to arrange to have their Sunday dinners in the Center restaurant. The charge for a full course dinner is \$1.00 per person, also a la carte service. Whenever possible, please telephone the Center office (Pres. 4-1400) and place your reservations in advance.

### NEW YEAR'S EVE REVEL

Center members are urged to plan to be with us on New Year's Eve. This New Year's Eve Revel promises to be the most interesting held in years. Further details regarding price, etc. will be announced at a later date.

### SISTERHOOD ADOPTS RESOLUTION OF THANKS

At a recent meeting of the Board of Directors of the Sisterhood of the Center, a resolution was unanimously adopted to extend to Mr. Hyman Aaron, vice-chairman of the Center and chairman of the House Committee the sincere thanks of the organization for his splendid work in connection with the renovations made in the prayer room of our building. The organization also adopted a resolution of thanks to Mr. Hyman Rachmil for his assistance in securing the pews and carpeting for the prayer room.

### ZIONIST MEETING OCTOBER 29th

A regular monthly meeting of the Eastern Parkway Zionist District is scheduled for Thursday evening, October 29th, at 8:30 o'clock. The speaker of the evening will be Rabbi Irving Miller of the Far Rockaway Jewish Center, president of the Long Island Zionist Region and a member of the Zionist Executive. Mr. William I. Siegel will preside. All members of the Center and their friends are cordially requested to attend.

### SISTERHOOD SPECIAL MEETING OCTOBER 27th

On Tuesday afternoon, October 27, at 2:00 o'clock, the Sisterhood will hold a open meeting for the purpose of discussing a number of important matters. Following the meeting, there will be an interesting lecture on "The Jew in Modern Literature" by Dr. J. Mersand, dramatic editor of the Jewish Women's Review and chairman of Adult Education in Brooklyn.

All women of the Center and their friends are cordially invited to attend.

### MEMBERSHIP ROSTER TO BE PUBLISHED ANNUALLY

Following a decision adopted by the Board of Trustees and the Governing Board of the Center, a list containing the names of all members of the institution in good standing will be published annually during the month of December.

Members who are in arrears for membership dues for the current year are therefore requested to make remittance as early as possible so that their names may be included in this roster. All payments should reach the Center office not later than November 15th.

### CLUB ACTIVITIES

Maccabees—Sons of Center members 13 to 15 years of age. Meetings held on Saturday evenings at 8 o'clock.

Vivalets — Daughters of Center members 13 to 15 years of age. Meeting night—Saturday at eight o'clock.

Center Club—Sons and daughters of Center members, boys 15 to 18 and girls 15 to 17 years of age.

Girl Scouts — Meetings are held every Wednesday evening at 7 o'clock.

Boy Scouts—13 to 15 years of age. Troop meetings are held on Thursdays at 7 P. M.

Junior League — Membership open to girls 17 to 20 years of age and boys between the ages of 18 and 21.

Center Players—Open to adult members and sons and daughters of Center members.

Young Folks League—Meetings are held on the third Thursday of each month. Membership is open to single members and adult sons and daughters of Center members.

### GYM NEWS

The gymnasium and bath department seems to be increasing in popularity as time goes along. With three of the best handball courts in the city we find our men continually taking part in this fine pastime. Our courts never seem to be idle. Regarding our calisthenic class, it has again upheld its reputation of a week ago, with another fine turn-out. Most of those from last Sunday morning were repeats of the week before. Those of you who as yet didn't get into the swing of things ought to do so now. Start with next Sunday. Join in the fun! In addition, we are now ready to continue our swimming instructions for members. Those interested may see me in the gymnasium and arrangements will be made.

Samuel Schoenfeld,  
Physical Director

### SABBATH SERVICES

Kindling of Candles at 4:50 P. M.  
Friday Evening Services at 5:00 P. M.

Sabbath Morning Services (Parsha Lech Lecha) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 5:00 P. M.

Class in Ein Yaakob, under the leadership of Mr. Benjamin Hirsh at 4:00 P. M.

### DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 5:00 P. M.

# APPLICATIONS for MEMBERSHIP

Abelov, Saul S.  
Married Jewelry  
Res.—568 Montgomery St.  
Bus.—9 Maiden Lane  
*Proposed by Henry Seinfel and S. Farber*

Atlas, Louis  
Married Electrical Engineer  
Res.—639 Eastern Parkway  
Bus.—380 Pearl Street  
*Proposed by Martin M. Goldman*

Behrman, Larry  
Unmarried  
Res.—1433 President Street

Bernstein, Melvin  
Unmarried  
Res.—1503 President St.  
*Proposed by Alex Bernstein*

Blacher, Charles  
Married Shoes  
Res.—760 Montgomery Street  
Bus.—106 Duane Street  
*Proposed by Samuel Stark and Abraham Ginsburg*

Bregman, Gertrude  
Unmarried Secretary  
Res.—2317 Cortelyou Rd.  
Bus.—34th St. and Broadway

Edlin, Louis  
Married Draperies & Furniture  
Res.—756 Nostrand Ave.  
Bus.—756 Nostrand Ave.  
*Proposed by Samuel Koch*

Fabrikant, William  
Unmarried Salesman  
Res.—412 Elton Street  
Bus.—Woolworth Bldg.

Fein, George  
Married Tin Can Mfg.  
Res.—27 Balfour Place  
Bus.—284 Furman Street  
*Proposed by Meyer Rogoff*

Finkel, Pearl  
Unmarried  
Res.—320 Empire Blvd.  
Bus.—1 Hanson Place  
*Proposed by Mrs. Paul Seiderman*

Goldman, Sidney  
Single  
Res.—502 Montgomery Street

Goldman, Seymour  
Single  
Res.—502 Montgomery Street

Gottfried, Walter M.  
Unmarried  
Res.—259 Rutledge Street  
*Proposed by Samuel J. Meisel*

Gottlieb, Isidore  
Married Salesman  
Res.—1025 St. Johns Pl.  
Bus.—132 W. 31st Street  
*Proposed by Robert Bank*

Gross, Abraham  
Married Jewelry  
Res.—605 Montgomery St.  
*Proposed by A. Lieberman*

Horwitz, Benjamin  
Single Attorney  
Res.—1380 Carroll Street  
Bus.—2 Lafayette Street  
*Proposed by Hyman Aaron*

Kops, Sidney  
Unmarried Auto Financing  
Res.—1397 Sterling Place  
Bus.—3010 Hudson Blvd., Jersey City  
*Proposed by A. H. Zirn*

Kotimsky, Nathan  
Married Caterer  
Res.—641 Cleveland St.  
*Proposed by Hyman Aaron and Joseph Goldberg*

Lipson, Essye  
Unmarried Dental Assistant  
Res.—105 E. 54th St.  
Bus.—1038 Park Ave., N. Y.

Lowenthal, A. M.  
Unmarried Attorney  
Res.—925 Prospect Place  
Bus.—70 Pine Street  
*Proposed by A. Goldenberg*

Meyer, Blanche B.  
Unmarried Stock Brokers  
Res.—83 Cooper Street  
Bus.—39 Broadway, N. Y.  
*Proposed by H. Siegel*

Meyer, Freda  
Unmarried Saleslady  
Res.—127 E. 95th Street  
Bus.—34th St. and Broadway

Pasner, Samuel  
Married Teacher  
Res.—1025 St. Johns Place  
Bus.—150 Albany Avenue  
*Proposed by Sam Schoenfeld*

Rudolph Ruth  
Unmarried Cake Co.  
Res.—481 Eastern Parkway  
Bus.—139 Middleton Street

Schlesinger, Frank  
Unmarried  
Res.—1025 St. Johns Place  
*Proposed by Louis H. Schlesinger*

Schneider, Sol  
Married Certified Public Acct.  
Res.—305 Linden Blvd.  
Bus.—122 East 42nd Street  
*Proposed by Harry Levy and Max Moskowitz*

Schwartz, Lillian  
Unmarried Radio Co.  
Res.—299 Rockaway Parkway  
Bus.—254—4th Avenue  
*Proposed by H. Siegal*

Seiderman, Joe  
Married Mens Clothes  
Res.—763 Eastern Parkway  
Bus.—126 Fifth Avenue  
*Proposed by Robert Bank*

Shear, Helen  
Unmarried Teacher  
Res.—227 Brooklyn Avenue  
Bus.—157 Wilson Street  
*Proposed by H. A. Harrison and Bernard L. Spiegel*

Tedoff, Samuel R.  
Married Novelty Co.  
Res.—706 Eastern Parkway  
Bus.—2417 Pitkin Avenue  
*Proposed by Charles Perman*

The following have applied for reinstatement as members of the Center:

Feinson, Joseph  
Married Attorney  
Res.—554 Eastern Parkway  
Bus.—299 Broadway, N. Y. C.

Goldberg, Abe. S.  
Unmarried Silks  
Res.—1430 Park Place  
Bus.—40 West 39th Street

Gray, Colman  
Unmarried Lawyer—C.P.A.  
Res.—484 Pennsylvania Ave.  
Bus.—1501 Broadway

Gross, H. L.  
Married Jeweler  
Res.—643 Empire Blvd.  
Bus.—165-03 Jamaica Avenue

Hertzfeld, S.  
Married Department Store  
Res.—463 Crown St.  
Bus.—747 Broadway, Bklyn.

Kanowitz, Charles  
Married Coats and Suits  
Res.—240 Crown St.  
Bus.—205 W. 39th St.

Levy, Harry  
Married Infants Wear  
Res.—11 Ludlum Place  
Bus.—135 W. 36th St.  
*Proposed by Max Moskowitz and Isador Lowenfeld*

Lubersky, Samuel  
Married Merchant  
Res.—621 Lefferts Ave.  
Bus.—621 Lefferts Ave.

Manoil, Jack  
Married Toy Mfg.  
Res.—176 Clarkson Avenue  
Bus.—54 Bleeker Street, N. Y.  
*Proposed by Maurice Rosenwasser and Joseph Goldberg*

Zimmerman, M. J.  
Married  
Res.—535 Parkside Avenue  
*Emanuel Greenberg, Chairman*  
Membership Committee



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**P. T. A. CENTER ACADEMY ELECTS  
 NEW OFFICERS**

The annual meeting of the Center Academy was held on Tuesday evening, October 13th. Mr. David Rosenstein, acting chairman of the Board of Trustees, presided. A large number of parents attended the meeting and listened to interesting reports on the progress of the Academy and the plans for the current school season.

The following members of the Board of Trustees were elected: Dr. Nathan Adler, Harry Cooper, Prof. Maurice Finkelstein, Harry Freedman, Allen Germain, Samuel Golden, Max Golding, Benjamin A. Levine, Irving Lurie, Joseph Lukashok, Mrs. Anna L. Jacoby, Julius Kirschstein, Dr. Samuel Leventhal, Louis Phillips, Herman D. Raabin, David Rosenstein, Arthur L. Schur, Samuel Weisberg, Frank Zuckerman. Messrs. Moses Ginsberg, Max Herzfeld and Henry Seinfeld represent the Center Board of Trustees on the Board of Trustees of the Center Academy.

The newly elected officers of the Parent-Teachers Association are as follows: Mr. Aaron L. Jacoby, President, Mrs. Joseph Lukashok, 1st Vice President, Mrs. Frank Zuckerman, 2nd Vice President, Mrs. Samuel Leventhal, Treasurer, and Mr. Irving Lurie, Secretary.

**A WORD OF THANKS**

The members of the Sisterhood were as usual active in decorating the Succah on the roof of the Center building. They were assisted in this work by the children of the Center Academy under the guidance of the Hebrew staff. The children also had one noon-day meal in the Succah following which they participated in the singing of Hebrew melodies.

We are grateful to all those who helped in this work and who contributed the cake, fruit and wine used during the holiday.

**ELECTION NIGHT CELEBRATION**

Under the auspices of the Social and Entertainment Committee of which Mr. Maurice Bernhardt is chairman, an Election Night Function will be held in our Auditorium on Tuesday evening, November 3rd, at 8:30 o'clock. "Center Amateur Night", will be the feature of the evening. A number of Center members will participate in the program which is arranged by a sub-committee headed by Mr. K. Karl Klein. Admission will be free to members of the Center upon presentation of their 1936 membership cards.

**SYMPOSIUM ON THE ISSUES OF  
 THE CAMPAIGN**

At our Forum next Monday evening, October 26th, at 8:30 o'clock, we shall have a discussion on the issues of the Campaign by leading spokesmen of the three major parties namely, the Republican, Democratic and Socialist. The speakers will be as follows: George Gordon Battle for the Democratic Party, Captain Charles H. Mc Vey for the Republican Party and Jacob Axelrod for the Socialist Party. Admission to this symposium will be free to members and non-members.

**"LIVE AND LAUGH" TO BE PRO-  
 DUCED AT THE CENTER**

A full length three-act comedy "Live and Laugh" will be produced in Yiddish in our Auditorium on Tuesday evening, November 10th, at 8:30 o'clock. Admission will be twenty-five cents to all.

**"HISTORY OF BROOKLYN JEWRY"  
 TO APPEAR IN JANUARY**

Mr. Samuel P. Abelow's "History of Brooklyn Jewry" has been sent to the printer. It will appear in January, 1937. The book will have a fine chapter on the development of the Brooklyn Jewish Center and its related activities.

## HERETIC HERMANN HEIJERMANS

(Continued from Page 8)

He declares he has duties his family cannot understand. What those duties are, he does not say.

In the short story, *The Jewish Trick*, he takes up the same theme again and seems to be puzzled himself.

A Jewish doctor who is a free-thinker, a man of high culture, unprejudiced, a believer in the moralizing influence of art and beauty, marries a Christian girl. She comes from a family where Jew-hating is a tradition. Her father has a deadly hatred of the Jews because his father had lost money with a Jewish banker. The father fights the marriage even in court, and when despite of all he can do he cannot prevent it, he banishes his daughter from the family. He even does not answer to the greeting of his son-in-law when he meets him occasionally in the street car.

But the doctor and his wife live happily, free from religious entanglements. They are full of joy in the expectation of their first child, but when the young woman is ready to give birth to the child she becomes extremely nervous and wants to see her mother. The attending doctor advises that her wish be met. The father-in-law, however, consents to the mother's presence at the confinement only on condition that the child shall be baptized. The young husband **consents for** sake of his wife's health. He is absolutely sure that his wife will refuse to carry out this promise extorted from him under the threat of her life.

After his wife has recovered he requests her to return to their ideal conception of education and allow the child when he has grown up to decide what religion he wants to espouse, if he should be at all religious. This request leads to a very ugly quarrel with his wife and she throws in his face the accusation that his demand is nothing but "a Jewish trick". The next morning the child is baptized.

There are in this story acute and clever observations of how inponderable factors of social life defeat the most lofty and ideal strivings.

In *Ahasverus*, a dramatic sketch which Heijermans staged as an anonymous adaptation from the Russian, he raises, with all the power of his dramatic talent, the question whether a Jew may, under threat of death, abandon

his Judaism. He does not answer the question.

In a poor Russian Jewish family, living in a village somewhere near Nijni-Novgorod, the Sabbath eve seems to erase the every-day worries of the Jewish existence. But there is fear and anxiety because the son who is in the city has not yet come home. On that day in the city there was a pogrom and it is now late in the evening. The family is waiting with the Sabbath supper, listening anxiously to the howling of the snow storm.

At this time the village priest, on his way home, enters the house and in conversation tells the family that the son was baptized. The family does not take him seriously, but when later the son returns, the news is confirmed.

A painful explanation follows. The boy tells how the pogrom hooligans ran after him like a pack of ferocious beasts, how they threw stones at him and how he was injured. In deadly fear, when running near a church, he heard people peacefully praying. He thought—is there any difference how one worships God? Then he entered the church and accepted baptism.

The frenzied father heaps maledictions on his son. Meanwhile a police officer comes in and orders the family to quit the village, because as Jews they had no right to reside there. Only the baptized boy is left, together with his grandmother, who is insane because her husband was killed in another, earlier pogrom.

Heijermans used the realistic method for his description of the Jewish life, but how different was his attitude to the people he described from that of the founders of this literary school. Literary realism was born in France as a reaction from the misleading romanticism of the time. It was an awakening of wounded France to the realities of life after the disaster of 1870. That is why the founder of the school, Emile Zola, and his followers, like Mirbeau, Barbusse, Romain Rolland, and also the unique Anatole France were socialists. They hoped that socialism would reconstruct the national life and bring to the French people their share in the national culture and wealth. They expected a brighter and safer national life from socialism. On the contrary, Heijermans, the socialist, the realistic writer, has no other socialist ideal for the Jewish people but ex-

tingtion. He assumes the attitude of a prophet, but says through Eleazar, here is "a healthy splendid anti-Semite". He dislikes the people he describes, and through his created characters shows but a vague knowledge of Jewish matters, an inexcusable lack of understanding of Judaism, of the struggle of the Jewish people for their individual existence.

Whether Heijermans analyzes the social position of the Jewish masses, the eternal conflict between the old and the new generation, intermarriage, or the agony of Jew-baiting, he comes to the same solution: the desertion of Judaism. Heijermans, through his characters, poses as a reformer, but a reformer for whom progress and ideal society lie outside the Jewish community and Judaism. He is unable to realize that the Jewish people is the bearer of humanitarian thought in a world torn by hatred and imperialism. He does not feel the almost cosmic drama of the Jewish history. For him Messiah has come with socialism. His characters, like himself, do not even suspect that there is a solidarity between the past and present generations, that there is a duty towards the future Jewish generations: the duty to transfer to them the great and sublime traditions of Jewish history.

There is nothing democratic or socialistic in Heijermans' philosophy. He is a middle-class intellectual, and his ideal is that of the Jewish bourgeoisie of the nineteenth century. For them assimilation was an escape from the prejudice against the Jews; for him socialism is the same escape.

This ideology collapsed with the war. If a cemetery is not the place for the living, death is not an ideal for a people.

When Heijermans died in 1924 the Jewish press reported his death in only a few lines. A people remembers those who have lived or died for it.

## SISTERHOOD

## Luncheon and Bridge

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## LOUIS D. BRANDEIS—STATISTICAL IDEALIST

(Continued from Page 6)

Dembitz Brandeis. His leadership of our cause in critical times; his contribution of energy and vision; the influence of his example on wavering Jews; the power of his name in the non-Jewish world; these have been more than an army to us.

It was characteristic of Brandeis that even in this sphere of his work the predominant trait of his mentality was responsible for his participation in the Jewish battle. The cause of an oppressed people is one in which it is so easy to be emotional that most usually the stimulus to enlistment is a lyrical mood and an electric moment. This was but partially true in the case of Brandeis.

Until 1910 his contact with the Jewish people had been only occasional and had given him no feeling of particular identification with, or obligation to, them or their problems. In that year he served on an arbitration board dealing with the Jewish textile trade and from that experience formed impressions of admiration for the Jews with whom he dealt in these perplexing questions affecting a predominantly Jewish industry. In 1912 his real and lasting interest in Zionism became an activating force of his future years. For this the Jewish people owe a great debt of gratitude to Jacob De Haas, who stamped indelibly on Brandeis' attention and purpose the *facts* of the Jewish situation in the Golith. These *facts* made him definitely and in terms of his own efforts indefatigably a Zionist. As he had written: "Only a generation ago this was a hope merely—a wish piously prayed for, but not worked for. The Zionist movement is idealistic, but it is also essentially practical".

The facts which acted as the catalytic agent on Brandeis were both negative and positive. The first was the "universal and endemic" nature of Anti-Semitism. He recognized that however different in different countries might be the manifestations and the degrees of anti-Semitism, the problem which it created was a universal Jewish problem. The positive fact which he made part of his reaction and which in addresses of compelling logic and stirring appeal he expounded to the Jewish and the non-Jewish world alike was that not by a mawkish assimilation and not by a concealment of Jewish racial and national identity could this problem be solved. Only in a militant

Zionism and only by insistence upon the creation of a national home for a Jewish nationality was the answer to be found. Thus he sounded the note of Jewish pride and self-respect: "While every other people is striving for development by asserting its nationality and a great war is making clear the value of small nations, shall we voluntarily yield to anti-Semitism and instead of solving our problem end it by ignoble suicide? Surely this is no time for Jews to despair. Let us make clear to the world that we too are a nationality striving for equal rights, for life and to self-expression". We must remember in reading these words, over twenty years after their delivery, how much more profound an effect they had under the conditions then existing than perhaps they would have today! In our time these sentiments are a truism. A generation ago there were still Jews to whom such a doctrine was a repudiation of long cherished belief in the mission of Israel—a repudiation of a theory of patriotism and an invitation to further, and worse, attacks upon Jews the world over. Brandeis anticipated and with clear logic forestalled these cavilling critics. "Let no American imagine that Zionism is inconsistent with Patriotism. Multiple loyalties are objectionable only if they are inconsistent—Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so".

His subsequent service to Jewry and to Zionism have been legion. In the war years he addressed meetings throughout the country and united Jewish opinion in support of the proposals which were later at the Versailles Peace Conference to take form in the Mandate. At the Conference his persuasive influence on Balfour played a great part in the actual birth of the Mandate. He served as chairman of the Provisional Committee for general Zionist affairs. His voice called together in Jewish life the captains of the tens and the captains of the thousands and by the force of his personality and the completely selfless energy of his work, these captains and their followers were molded into a unity which made the opposition of the few



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remaining dissidents seem puerile and vacuous.

The miracle of Jewish survival for two thousand years in an adverse world has been due to the qualities of our people and to the ideals which we have cherished. Equally, however, a force with these has been the emergence in time of need of heroic men and women, of wise counsellors, and of inspiring exemplars. In a world where force would be for the Jew as futile as it is wrong, the flame of the Maccabees of necessity was substituted for by the counsel of the sages. Perhaps it has been the chief contribution to civilization of the Jew in the Diaspora to prove that use must blunt the edge

of the sword, while use and repetition and loyalty to ideas and ideals but sharpens the impact of their truth. The human mind always personifies the character of a people. In that long line of men and women who on the canvas of History have personified the Jewish people Louis Dembitz Brandeis will take his proper place among those who have led "earnestly, courageously and joyously in the struggle for liberation"; who have stricken from the mind of the Jewish people the curse of inferiority and who have not only revived but who have made actual and a fact the existence of a Jewish National Home.

## THE JEW UNDER SOVIET RULE

(Continued from Page 4)

viet Union. For one thing there is this hostility towards Hebrew. For this the Jewish communists are to blame. According to them the Jews in Russia should use Yiddish, not Hebrew. Hebrew is considered bourgeois, of the old world. Hebrew to them is foul because it is connected with God, religion, etc.

You thus have an attitude of animosity against everything that has to do with Hebrew. The only Jewish writer known in Russia, aside from a few local contemporaries, are Peretz, Shalom Aleichem and Mendele Mocher Seforim. It is quite pathetic that, having a culture 2000 years old the Russian Jews preserve only three writers. So far as they are concerned Jewish history started in 1917. I spoke to some of the teachers in the Yiddish schools and they told me that Jewish children are drifting away from Yiddish schools for this reason. There is no Jewish content. The schools are not Jewish enough.

Religiously speaking of course there is an even greater breakdown. The Russian Government has not closed down the Synagogues. That is a slander originated by those who are anti-Communist. Any group of people can rent the Synagogue from the Government. Any group of people, if it is large enough, will be assigned by the Government to a building that may be used for prayer. Rent must be paid, but it is not excessive.

It is not permitted, however, to conduct religious schools for young chil-

dren. Only private instruction is possible. The whole apparatus of the state is atheistic. The schools and all the instruments of propaganda are anti-religious, with the result that the young generation is being alienated from the Synagogue. The Synagogue can engage in religious propaganda but in no social activities, forums, etc. They are permitted only to expound the religious text. Religiously speaking there is no future for the Jews in Soviet Russia. However, I must make this comment. A more liberal tendency seems to be developing in Russia with regard to the official attitude towards Hebrew culture. I was told that some authorities are even in favor of introducing Hebrew into the High Schools. They are now introducing Jewish history. In the elementary schools the works of Halevi, Gabirol and other great masters of Hebrew culture are being translated into Yiddish. What newer form Jewish life will take in Russia if this tendency continues to develop only the future will tell.

## CENTER FORUM

The Center Forum was organized in 1922 for the discussion of problems of interest by leading men and women in public life.

It meets every Monday  
Evening throughout the  
Season, at 8:30 o'clock  
— P r o m p t l y . —

### EVENTS:

- Oct. 26th—Symposium on the Issues of the Campaign
- Nov. 2nd—*Nathalia Crane*
- Nov. 16th—*Maurice Samuel*

### Coming Forum Lecturers

HON. JAMES G. McDONALD  
Former League of Nations High Commissioner for German Refugees

U. S. Senator  
ROYAL S. COPELAND  
Member of the Commission to Investigate conditions in Palestine

ANNA LOUISE STRONG  
Noted Authority on Russia

Rev. Dr.  
JOHN HAYNES HOLMES  
Famous Liberal Preacher

PROF. SCOTT NEARING  
Economist and Sociologist

ANITA BLOCH  
of the Theatre Guild.

and many others whose names will be announced in future issues of the  
REVIEW

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— Free to Center Members —

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## JEWISH EVENTS IN REVIEW (Continued from Page 10)

A distinct slap at Naziism for its intolerance and persecutions was the refusal of 18 philosophers in this country to accept an invitation of the German Philosophical Society to attend its meeting in Berlin last month. While the president of the society stated that the guests would "secure a personal independent insight into the contemporary spiritual and general situation of Germany," these philosophers aptly responded that "No individual participating in the meeting would be free to discuss the present situation of philosophy inside of Germany, or would be permitted to seek and find for himself an insight into the spiritual and material character of the German scene of 1936."

The invitation promised special privileges to the delegates besides a refund of their traveling expenses in Germany. Not misled by this bait, and characterizing the offered hospitality as paid propaganda work, the American philosophers said: "The German government has formulated and imposed an orthodoxy in the social and philosophi-

cal disciplines from which individuals may differ within the borders of Germany only at their peril. It has abused the law of hospitality by pushing this orthodoxy at international congresses within Germany with all the methods of a vicious, official, high-powered propaganda."

Among those joining in such refusal were John Dewey, Irwin Edman, Alexander Meiklejohn, W. E. Hocking, W. P. Montague, H. A. Overstreet, Horace M. Kallen and Sidney Hook.

That these philosophers appraised the German situation accurately was borne out by a striking instance several weeks subsequently when Dr. Hans Frank, Nazi Minister of Jurisprudence, addressing a gathering of university professors in Berlin, declared that the complete eradication of Jewish influence from the legal and economic sciences was "essential to the German people's vital interests." He said that German law could be interpreted only in the German spirit and consequently Jews must have no opportunity to participate in teaching or interpreting it.

Among the principles to be adopted were: no Jew will be allowed to become a spokesman for German law; the legal profession in Germany will be reserved for German men, Germans being those defined by the government's racial law; legal works in German by Jewish authors are to be removed from public or educational libraries and their further publication is to be discontinued.

And yet, it is of such a Germany that Avery Brundage, chairman of the American Olympic Committee, recently said, "We can learn much from Germany"!

In such a circumstance, gratifying indeed is it to hear an expression of opinion toward the Jews such as the following recently made by the Rev. Francis K. Shepherd of the Baptist Church: "God will hear their cry—He has promised. He will make them mighty and they will fight because He is with them. No real believer of Christianity, no one who knows Christ, nor any bible reader who understands Jewish history could persecute the Jew or have any feeling of hatred toward him."

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